

THE
FOVNDATION
OF CHRISTIAN RE-
LIGION, GATHERED
into six Principles.



And it is to be learned of igno-
rant People that they may be fit to
heare Sermons with profit, and to re-
ceive the Lords Supper with
comfort.

Psal. 119. Verse 130.

*The entrance into thy Word sheweth light
and giveth understanding to the simple.*



Robert

*Robert
Hand
Book
Hand
1648*

LONDON,
Printed by Iohn Legat and are to be sold
at the signe of the Bear in Pauls
Church-yard. 1648



To all ignorant people that
desire to be instructed.

Poor people your manner is to sooth
up your selves, as though you were
in a most happy estate: but if the
matter come to a just tryall, it will
fall out far otherwise. For you leade your
lives in great ignorance, as may appear by
your common opinions which follow.

1. That faith is a mans good meaning
and his good serving of God.

2. That God is served by the rehearsing
of the tenne Commandements, the Lords
Prayer, and the Creede.

3. That ye have beleevd in Christ ever
since you could remember.

4. That it is pity that he should live,
which doth any whit doubt of his salvatio.

5. That none can tell whether he shall
be saved or no certainly, but that all men
must be of a good beleife.

6. That howsoever a man live; yet if
hee call upon God on his death-bed, and

say, *Lord have mercy upon me*: and so go away like a Lambe, hee is certainly saved.

7. That if any be strangely visited, hee is either taken with a planet, or bewitched.

8. That a man may lawfully swear when hee speaketh nothing but the truth; and swears by nothing but that which is good, as by his faith and truth.

9. That a Preacher is a good man no longer then he is in his Pulpit. *They think all like themselves.*

10. That a man may repent when he will, because the Scripture saith, *At what time soever a sinner doth repent him of his sinne, &c.*

11. That it is an easier thing to please God then to please our neighbour.

12. That yee can keepe the Commandements as well as God will give you leave.

13. That it is safest to doe in Religion as most doe.

14. That merry Ballads and bookes, as *Skogging, Bevis of South-hampton, &c.* are good to drive away the time, and to remove heart-qualmes.

15. That ye serve God with all your hearts; and that you would be sorry else.

16. That

The Epistle.

16. That a man neede not heare so many Sermons, except he could follow them better.

17. That a man which commeth at no Sermons, may as well beleeeve as hee which heares all the Sermons in the world.

18. That ye know all the Preachers can tell you. For he can say nothing, but that every man is a sinner; that wee must love our neighbour as our selves, that every man must be saved by Christ: and all this he can tell as well as he.

19. That it was a good world, when the old Religion was, because all things were cheape.

20. That drinking and bezeling in the Ale.house or Tavern, is good fellowship, and shewes a good kinde nature, and maintaines neighbourhood.

21. That a man may sweare by the Masse, because it is nothing now: and by'r Lady, because shee is gone out of the countrey.

22. That every man must be for himself, and God for us all.

23. That a man may make of his owne whatsoever he can.

24. That if a man remember to say

The Epistle.

his prayers in the morning (though he never understand them) he hath blessed himselfe for all the day following.

25. That a man prayeth when he saith the tenne Commandements.

26. That a man eates his Maker in the Sacrament.

27. That if a man be no Adulterer, Theife, no Murtherer, & do no man harme he is a right honest man.

28. That a man need not have any knowledge of Religion, because he is not booke learned.

29. That he may have a good meane when he saith and doth that which is vill.

30. That a man may goe to Wizzards called wise men, for counsell: because God hath provided a salve for euill fore.

31. That ye are to be excused in your doings because your best men are sinners.

32. That yee have so strong a Faith in Christ, that no euill company can harme you.

These and such like sayings, what are they, but your grosse ignorance?

where ignorance raigneth, there raignes
sin; & where sin raignes, there the devill
rules: and where he rules, men are in a
damnable case, ye wil reply unto me thus.
That ye are not so baa a. I would make
you, if need be, you can say the Creed the
Lords prayer, and the tenne Commande-
ments: and therefore ye will be of Gods
byleife. say al men what they will, and you
desie the Devill from your hearts.

I answer againe, That it is not suffi-
cient to say all these without book, unlesse
ye can understand the meaning of the
words, and be able to make a right use of
the Commandements, the Creed, of the
Lords Prayer, by applying them inwardly
to your hearts and Consciences, and out-
wardly to your lives and conversations,
This is the very point in which ye fail.

And for an help in this your ignorance
to bring you to true knowledge, unfained
faith and sound repentance, here I have
set down the principall points of Christi-
an religion in six plaine & easie rules, e-
ven such as the simplst may easily learn:

The Epistle.

and hereunto is adioyned an exposition
them word by word. If ye doe want o
good directions, then use this my labo
for your good instruction. In reading
it, first learne The six Principles; an
when you have them without booke, an
the meaning of them withall, then learn
the exposition also: which being wel
conceived, and in some measure felt i
the heart, ye shall be able to profit by Ser
mons, whereas now ye cannot, and the
ordinary parts of the Catechisme, name
ly, the ten Commandements, the Creede,
the Lords Prayer, and the institution of
the two Sacraments, shall be more easily
understood.

Thine in Christ Iesus,

William Perkins.

The



The Foundation of Christian
Religion, gathered into
Six Principles.

The first Principle

Question.

VVhat dost thou beleeeve concerning God?

A. There is one God, Creator and governor of all things, distinguished into the Father, the Sonne, and the Holy Ghost.

Proofoes out of the Word of God.

1. There is a God.

For the invisible things of him, that is, his eternall power and Godhead are seen by the creation of the World, being considered in his workes to the intent that they should be without excuse.

Rom. 1. 20.

Neverthelesse, he left not himselfe without witnesse, in that he did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food & gladnes.

Act. 14. 17

2. There is one God.

Cov. 1.

1 Cor. 8. 4 concerning therefore meats sacrificed to Idols, we know that an Idoll is nothing in world: and that there is none other God but one.

3. He is Creator of all things.

Gen. 1. 1. In the beginning God created the Heaven and the earth.

Heb. 11. 3. Through faith we understand, that the world was ordained by the word of God: so that the things which we see are not made of things which did appeare.

4. He is governour of all things.

The eyes of the Lord in every place behold the evill and the good.

Pro. 15. 3. Yea and all the haire of our heads are numbred.

Mat. 10. 30 5. Distinguished into the Father, the Sonne, and the holy Ghost.

Mat 3. 16. And Iesus When he was baptized, came straight out of the water: and loe, the heavens were opened unto him, and John saw the Spirit of God descending like a Dove and lighting upon him.

Vers. 27. And loe a voyce came from heaven, saying, This is my beloved Sonne in whom I am well pleased.

1. Ioh. 5. 7 For there are three that beare record of Heaven, the Father, the word, and the holy Ghost, and these three are one.

The second Principle.

Q. What doest thou beleewe concerning man, and concerning thine owne self?

A. All men are wholly corrupted with sinne through *Adams* fall; and so are become slaves of Satan, and guilty of eternall damnation.

1. All men are corrupted with sinne.

As it is written, there is none righteous Rom. 3. 10
no not one.

2. They are wholly corrupted

Now the very God of peace sanctifie you 1. Thes. 5.
throughout, & I pray God that your whole 23.
spirit, and soule, and body may be kept blamelesse unto the comming of our Lord Iesus Christ.

This I say therefore & testifie in the lord,
that ye henceforth walk not as other Gen- Eph. 4. 17.
tiles walk in the vanities of their minds.

Having their cogitations darkned, & be- Vers. 18.
ing strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts.

When the Lord saw that the wickednes
of man was great in the earth, and all the Gen: 6. 5.
imaginations of the thoughts of his heart were onely evill continually,

3. Through

3. Through Adams fall

Wherefore as by one man, sin entred into the world and death by sin, and so death

Rom. 5. 12 Went over all men; for so much as all men have sined.

4. And so are become slaves of Satan,

Eph. 2. 2. Whercin in times past ye walked according to the course of the world and after the Prince that ruleth in the ayre, even the Spirit that now worketh in the children of disobedience.

Heb. 2. 14. For as much then as the children were partakers of flesh and blood, he also himself likewise took part with them, that he might destroy through death, him that hath the power of death that is, the devill.

2 Cor. 4. 4 In whom the God of this world hath blinded the mindes, that is, of Infidels, that the light of the Glorious Gospel of Christ, which is the image of God, should not shine unto them.

5. And guilty of eternall damnation.

Gal. 3. 10. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every man that continueth not in all things, which are written in the book of the Law, to do them. Likewise then as by the

the offence of one, the fault came on all men to condemnation, so by the justifying of one the benefit abounded towards all men, to the justification of life. Rom. 5. 18

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Jesus Christ the eternall Sonne of God, being made man, by his death upon the Crosse, and by his righteousness hath perfectly alone by himselfe, accomplished all things that are needfull for the salvation of mankind.

1. Jesus Christ the eternall Sonne of God.

And the Word was made flesh; and dwelt among us; and we saw the glory thereof, as the glory of the only begotten (Son) of the Father, full of grace and truth. Ioh. 5. 14.

2. Being made man,

For he in no sort took the Angels, but he took the seed of Abraham. Heb. 2. 16.

3. By his death upon the Crosse:

But he was wounded for our transgressions, he was broken for our iniquities; the chastisement of our peace was upon him & with his stripes we are healed. Isay 53. 5.

4. And by his righteousness,

For as by one mans disobedience, many were Rom. 5. 18

were made sinners, so by the obedience of one shall many be made righteous.

2. Cor. 5.
21.

For he hath made him to be sinne for us, which knew no sin; that we should be made the righteousness of God in him.

5. Hath perfectly,

Heb. 7. 25.

Wherefore hee is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.

6 Alone by himselfe

Acts 4. 12.

Neither is there salvation in any other for among men there is given none other name under Heaven whereby we must be saved.

7. Accomplished all things needfull for the salvation of mankind.

And he is the reconciliation for our sins, and not for ours only, but also for the sins of the whole world.

1 Ioh. 2. 2.

The fourth Principle.

Q. But how mayest thou be made partaker of Christ and his benefits.

A. A man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits unto himself, is justified before God and sanctified.

1. A man of a contrite and humble Spirit.

For thus saith he that is high and excellent, Hee that inhabiteth eternitie, whose name is the Holy one; I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart. Isa. 57. 15.

The Sacrifices of God are a contrite spirit, a contrite and broken heart, O God, thou wilt not despise. Pla. 51. 17.

2. By faith alone.

As soone as Iesus heard that word spoken, he said unto the Ruler of the Synagogue, Be not afraid, only beleeve. Mar. 5. 36.

So Moses made a Serpent of Brasse, and set it up for a signe; and when a Serpent had bitten any man, then he looked to the Serpent of brasse and lived. Num. 21. 9.

And as Moses lifted up the Serpent in the Wildernesse, so must the Sonne of man be lifted up. Ioh. 3. 14.

That whosoever beleeueth in him, shall not perish but have eternall life. Vers. 15.

3. Apprehending and applying Christ with all his merits unto himselfe.

But as many as received him, to them he gave Ioh. 1. 12.

Ioh. 6. 35. Gave power to be the Sonnes of God, to them that beleve in his name. And Iesus said unto them, I am the bread of life, he that cometh to me shall not hunger, and he that beleeveth in me, shall not thirst.

4. Is justified before God.

Rom. 4. 3. For what saith the Scripture? Abraham beleeveth God, and it was counted to him for righteousness.

Verse 6. Even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without workes, saying

Verse 7. Blessed are they whose iniquities are forgiven, and whose sinnes are covered.

5. And sanctified.

Acts 15. 6. And he put no difference between us and them, after that by faith hee had purified their hearts.

1 Cor. 1. 32. But ye are of him in Christ Iesus, whereof God is made unto us, wisdom and righteousness, and sanctification, and redemption.

The fifth Principle.

Q. What are the ordinary or usual meanes for obtaining of faith?

A. Faith cometh onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and Prayer.

1. Faith

1. Faith commeth onelie by the Preaching of the Word, and increaseth daily by it

1. Rom. 10

14.

But how shall they call on him, in whom they have not beleived? how shall they believe in him of whom they have not heard? & how shall they beare without a Preacher.

Where there is no vision the people decay, but he that keepeth the Law is blessed.

Pro. 29. 18

My people are destroyed for lacke of knowledge, because thou hast refused knowledge, I also will refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy Children.

Hos. 4. 6.

2. As also by the administration of the Sacraments.

Rom. 4. 11

After he received the signe of circumcision as the Seal of the righteousness of faith which he had when he was uncircumcised, that he should be the Father of al them that beleive, not being circumcised that righteousness might be imputed to them also:

1 Cor. 10. 1

Moreover brethren, I would not that yee should be ignorant, that al our fathers were under the cloud, and all passed through the sea &c.

3 And Prayer.

For whosoever shall call upon the name of the Lord shall be saved,

Rom. 10. 13

B

Q. What

Q. What is the estate of all men after death?

A. All men shall rise againe with their owne bodies to the last judgement; which being ended, the godly shall possesse the Kingdome of Heaven, but unbeleevvers and reprobates shall be in hell tormented with the Devill and his Angels for ever.

1. All men shall rise againe with their owne bodies,

Ioh. 5.28. *Marvell not at this: for the houre shall come, in the which al that are in the grave shall heare his voyce.*

And they shall come forth that have done good unto the resurrection of life, but they that have done evill unto the resurrection of condemnation.

Ecl. 12.
14.

2. To the last Iudgement.
For God will bring every work unto judgment with every secret thing, whether it be good or evill.

Mat. 12.
39.

But I say unto you, that of every idle word that men shall speake. they shall give an account thereof at the day of judgment.

2. Pet 2.7

3 Which being ended the godly, &c.
And delivered just Lot, vexed with the

Of Christian Religion.

19

uncleane conversation of the wicked.

And the Lord said unto him Go through *Ezek. 9. 4.*
the midst of the city, even through the midst
of Ierusalem and set a marke upon the fore-
heades of all them that mourn; and cry out
for al the abominations that bee done in the
midst thereof.

4. Shall possess the Kingdome of God

Then shall the King say to them on the *Mat. 25.*
right hand, come ye blessed of my father, in- 33
herit yea the Kingdome prepared for you
from the beginning of the world.

5. But unbelievers and reprobates shall be in hell, tormented with the Devill and his angells

Then shall he say unto them on the left *Verse 41.*
hand, depart from me ye cursed, into ever-
lasting fire, which is prepared for the Devil
and his Angels-

The Scriptures for the prooffe were only
quoted by the Author; to move thee to
search them: the words themselves I have
expressed at the earnest request of many:
that thou mayst more easily learne them: if
yet thou wilt be ignorant, thy malice is evi-
dent, if thou gainst knowledg, give God the
glory in doing his will.

Thine, T. S.

B₂

The



THE EXPOSITION OF THE SIX PRIN- CIPLES.

The first Principle expounded

Question.

a Ioh. 4. 24



What is God?

A. God is a *a Spirit*, of a spirituall substance, most wise, most holy, eternall infinite.

Q. How doe you perswade your selfe that there is such a God?

A. Besides the Testimony of the Scripture, plaine reason will shew it.

Q What is one reason?

b Rom 1.

20.

Acts 14.

17.

A. When I consider *b* the wonderfull frame of the World, mee thinkes such silly creatures that be in it, could never make it, neither could it make it self, and therefore besides all these the maker of it must needs be God. Even as when a man comes into a strange countrey, and sees faire & sumptuous buildings, and yet findes no living crea-
tures

tures there besides birds and beasts, he will not imagin that either birds or beasts reared those buildings, but he presently conceives that some men either are, or have been their.

Q. What other reason have you?

A. c A man that commits any sinne, as *c* Rom. 2. 15. Murther, Fornication, Adultery, Blasphemy, *c*. Albeit he doth so conceale the matter *Gen. 2. 8* that no man living know of it, yet oftentimes he hath a griping in his conscience, *10. and 12. 24.* and feeles the very flashing of hel fire; which is a strong reason to shew that there is a God, before whose judgment seat he must answer for his fact.

Q. How many Gods are there?

A. No *d* more but one.

Q. How do you conceive this one God in *d* 1 Cor. 8. 6, your mind?

A. Not *e* by framing any Image of him in my minde (as ignorant folke do, that think him to be an old man sitting in heaven) but I conceive him by his properties *e* Deu. 4. 16, Amos 4. 13. and workes.

Q. What be his chiefe properties?

A. First he is *f* most wise, understanding *f* Job 12. 2 all things a right, and knowing the reason of them. 2dly. He is *most holy*, which *13* *Isay 6. 5* appeareth, in that he is *most Iust*, and mer- *Exod. 20. 5, 6,*

Isa 41. 4 *ciful* unto his creatures. Thirdly he is *Eternall*, without either beginning or end of dayes. Lastly he is *infinite* both because he is present in all places, and because he is of power sufficient to do whatsoever he will.

17. *Q.* What are the works of God?
 Jer. 10. 12.

A. The creation of the world, and of every thing therein, and the preservation of them being created, by his *speciall providence*.

Q. How know you that God governeth every particular thing in the world by his *speciall providence*?

Psal. 3. 3. 6 *A.* To omit the *m* Scriptures I see by
 m Mat 10. experience: *n* Meat, Drink, and Clothing,
 30. being void of heat and life, could pre-
 Pro. 16. 33 serve the life of man unlesse there were a
 n Lev. 26. *speciall providence* of God to give vertue
 26. unto them.
 Mar. 4. 4.

1 Ioh. 5. *Q.* How is this one God distinguished?

7. *A.* Into the *Father* which begetteth the
 Mat. 3, 6, Son: into the *Son* who is begotten of the
 17, Father: into the *Holy Ghost* who proceedeth from the Father and the Son.

n Iohn 15 *The second Principle expounded.*
 29.

Q. Let us now come to our selves and First tell mee what the naturall estate of man is.

A. Every

A. Every man by nature is *q* dead in sin ^{7 Eph. 2.1}
as a loathsome carrion, or as a dead corps,
lying rotting and stinking in the grave, ha-
ving in him the seed of all sins. ^{1 Tim. 5.6}

Q. What is sin?

A. Any breach of the Law of God, if
it bee no more but the least want of that ^{1 John 3.}
which the law requireth. ^{4.}

Q. How many sorts of sins are there? ^{Rom 7. 4.}

A. Sin is either the corruption of na- ^{Gal. 3. 10.}
ture or any evill actions that proceed of it, ^{Col. 3. 9}
as fruits thereof. ^{Psal. 51. 5.}

Q. In whom is the corruption of na-
ture?

A. In all men & none excepted. ^{1 Rom. 3.}

Q. In what part of man is it? ^{10.}

A. In every part both of body and ^{Gen. 6. 5}
soule, like as a leprosie that runneth from ^{1 Thes. 5.}
the crowne of the head to the sole of the ^{23.}
foote.

Q. Shew me how every part of man is
corrupted with sin. ^{1 Cor. 2.}

A. First, in the *x* minde, there is ¹⁴
nothing but ignorance and blindness ^{Rom. 8. 5,}
concerning Heavenly matters. Second- ^{y Tit. 1.}
ly, *y* the Conscience is defiled, being al- ^{15. Eph. 4.}
wayes either benumbed with sin, or else ^{18. 19.}
turmoyled with inward accusations and ^{Esa. 57. 20}
terrors, Thirdly, *z* the will of man on- ^{z Phil. 3.}
ly ^{13.} ^{1oh. 2. 5. 10}

Gal. 5.
29

ly willeth and lusteth after evill. Fourthly the *a* affections of the heart, as love, joy, hope, desire, &c, Are moved and stirred to that which is evill, to embrace it; and they are never stirred unto that which is good unlesse it be to eschew it. Lastly the *b* members of the bodie are the instruments and tooles of the minde, for the execution of sinne.

Rom 6.
17.

Q. What be those evill actions that are the fruits of this corruption.

Gen. 6. 5
1 Joh. 13.
Acts 5. 8.
1 Chr. 21.
1.

A. Evill thoughts in the mind, which come either by a mans owne conceiving, or by suggestion of the Devill: *d* evil motions and lusts stirring in the heart: and from those arise evill words and deeds when any occasion is given.

Rom 5,
12. and 18
19.

Q. How commeth it to passe that all men are thus defiled with sinne?

Gen 3, 6.

A. By *e* Adams Infidelity and disobedience, in eating the forbidden fruit, even as we see greates personages by treason doe not onely hurt themselves, but also staine their blood and disgrace their posterity.

Gal 3. 10

Q. What hurt comes to a man by his sinne.
A. *f* He is continually subject to the curse of God in his life time, in the end of his life and after his life.

Q What

Q. What is the curse of God in this life?

A. In the *g* bodie diseases, aches, paines; in the soule, blindnes, hardnesse of heart, *g* Deut. 28 horror of Conscience; in goods, hinderances and losses; in name, ignominy and reproach: Lastly in the whole man, *bondage* under Satan the Prince of darknesse. 21. 22, 27 65, 66, 67

Q. What manner of bondage is this?

A. This *b* bondage is when a man is the slave of the devill; and hath him to raigne in his heart as his God. *b* Heb. 2. 14. Eph. 1. 2, 2 Cor. 4. 4 Luke 11. 14.

Q. How may a man know whether Satan be his God or not.

A. He may know it by this; if he give obedience to him in his heart, and expresse it in his conversation.

Q. And how shall a man perceive this obedience?

A. If he *i* take delight in the evill *moti-* ons that Satan puts in his heart and do fulfil *i* Ioh. 8. 44 the *lusts* of the devil. 1 Ioh. 3. 8.

Q. What is the curse due to man in the end of this life.

A. *k* Death, which is the separation of body and soule, *k* Rom. 5. 12.

Q. What is the curse after this life?

A. *l* Eternall damnation in hell fire, *l* Gal. 3. 10 whereof every man is guilty, and is in as *l* Rom. 3. 19 great. 19,

great danger of it, as the traitor apprehended is in danger of hanging, drawing, and quartering.

The third principle expounded.

Q: If damnation be the reward of sin, then is a man of all creatures most miserable, A dog or a toade, when they die, all their misery is ended; but when a man dieth, there is the beginning of his woe,

A, It were so indeed, if there were no meanes of deliverance, but God hath shewed his mercie in giving a Saviour to mankinde,

Q. How is this Saviour called?

A. *m* Jesus Christ.

m Mat. 21.

Q. What is Jesus Christ?

m Heb 2.16

Iob 1. 14.

o Heb. 5, 7.

A. The *n* Eternall Sonne of God made man in all things, even *o* in his infirmities like other men, save only in sin.

Q. How was he made man voyd of sinne?

p Mar. 1.

18.

A. He was *p* conceived in the womb of a *Virgin*, and *sanctified* by the holy Ghost at his conception.

Q. Why must our Saviour be both God and man?

q 1 Tim.

2, 5, 6.

A. He *q* must bee man, because man had sinned, and therefore a man must die

die for sin, to appease Gods wrath: he must be God, to sustaine and uphold the manhood, to overcome and vanquish death.

Q. What be the Offices of Christ to make him an all-sufficient Saviour?

A. *r* He is a Priest, a Prophet, a King.

Q. Why is he a Priest.

A. To work the meanes of Salvation in the behalfe of mankind.

Q. How doth he work the meanes of salvation?

A. *f* First by making *satisfaction* to his Father for the sinne of man: Secondly by making *intercession*.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*.

Q. What is the sacrifice?

A. *t* Christ himselfe as he is a man consisting of body and Soule.

Q. What is the *Alter*?

A. Christ as he is God is the *Alter* on which he sacrificed himselfe.

Q. Who was the priest?

A. None *x* but Christ, and that as he is both God and Man.

Q. How oft did he sacrifice himselfe?

A. Never but *y* once.

Q. What death did he suffer, when he sacrificed

r Pse; 45. 7

Luk 4. 18.

Deut, 18.

15, 18.

Luk 1. 33

Psa 1, 10,

f Mat, 20,

28,

Heb. 7, 25

26,

t Isa, 53,

10.

u Apoc, 8,

3. Heb 13,

10,

x Heb, 5,

5, 6.

y Heb, 9,

28.

he sacrificed himselfe?

A. A death upon the Crosse; peculiar
 to him alone for *x* besides the separation
 of body and soule, he felt also the *pangs* of
 hell, if that the whole wrath of God due
 to the sin of man was powred forth upon
 him.

Q. What profit commeth by his Sacrifice?

A. Gods *a* wrath was appeased by it.

Q. Could the sufferings of Christ which were but for a short time. counter-vaile everlasting Damnation and so appease Gods wrath.

A. Yea, for seeing Christ suffered, God
 suffered though not in his Godhead: and that it is more then if all men in the world had suffered for ever.

Q. Now tell me the other meanes of satisfaction?

A. It is the perfect fulfilling of the Law.

Q. How did he fulfill the Law?

A. By his *c* perfect righteousness which consists of two parts: the First the integrity and purenesse of his humane Nature, the other, *d* his obedience in performing all that the Law requireth.

Q. You have shewed how Christ doth make satisfaction tell me likewise how

how doth he make *Intercession*?

A. Hee doth alone continuall *d* appear before his Father in Heaven, making the faithfull and all their prayers acceptable unto him, by applying of the merits of his own perfect satisfaction to them *d Rom. 8. 24. 1 Pet. 2. 5.*

Q. Why is Christ a Prophet?

A. To *e* reveale unto his Church the way and meanes of salvation; and this he doth outwardly by the ministry of his word, and inwardly by the teaching of his holy Spirit. *e Ioh. 6. 45. Mat. 3. 17.*

Q. Why is he also a King?

A. What *f* he might bountifullly bestow upon us, and convey unto us all the afore said meanes of salvation. *f Isa 9. 7.*

Q. How doth he shew himselfe to be a King.

A. In *g* that being dead and buried he rose from the grave, quickned his dead body, Ascended into Heaven, and now sitteth at the right hand of his Father, with full power and glory in Heaven. *g Acts 10. 40. Eph. 4. 8. Acts 1. 9.*

Q. How else?

A. In *b* that he doth continually inspire and direct his servants by the divine power of his holy Spirit according to his holy word.

b I say 6. 7. and 30. 1

Q. But

Q. But to whom will this blessed King communicate all these meanes of salvation?

A. Hee offereth them to many and they are *sufficient* to save all man kind: but all shall not be saved thereby, because by faith they will not receive them.

Mat. 20.
18.

Iohn 5. 21

I Ioh. 2. 2.

The fourth Principle expounded.

Q. What is faith?

A. Faith is a wonderfull grace of God by which a man doth apprehend and apply Christ and all his benefits unto himselfe

I Iob. 1. 31

and 6 3 5.

Gal. 3 27.

Col. 2. 12.

Q. How doth a man apply Christ unto himselfe, seeing wee are on Earth, and Christ in Heaven?

I 2 Cor 1.

20 12

Rom 8 6.

A. This applying is done by *assurance*, when a man is verily perswaded by the holy Spirit of Gods favour towards himselfe *particularly*, and of the forgiveness of his own sins.

Q. How doth God bring men truly to beleieve in Christ?

A. First he prepareth their hearts that they may be capable of faith, and then worketh Faith in them.

Q. How doth God prepare mens hearts?

m Eze 11

Col 1. 2.

A. By bruizing them, as if one would breake an hard stone to powder; and

this

this is done by humbling them.

Q. How doth God humble a man?

A By working in him a fight of his sins and a sorrow for them.

Q How is the fight of sin wrought?

A, By the morrall law: the sum whereof is the tenne Commandements

a Rom. 32
20. & 7.38

Q. What sinnes may I finde in my selfe by them?

A, Ten.

Q. What is the first?

A. *b* to make something thy God that is not God: by fearing it, loving it, *b* Com. I. and so trusting in it more than the true God.

Q VWhat is the second?

A. *c* To worship false Gods, or the true God in a false manner.

c I I

Q VWhat is the third?

A *d* to dishonour God in abusing his titles; words and workes.

d III

Q What is the fourth?

A. *e* To breake the Sabbath, in doing the works of their calling and of the flesh, and in leaving undone the workes of the Spirit.

e IIII

Q What be the six latter?

A To doe any thing that may hinder *f* thy Neighbour, *f* Dignity, *g* Life, *b* Cha-

V.
VI.
g *VI.*
stie *b* *VI* *I.*

1 VIII.
IX
X

stity, *h* wealth, *i* good name, *k* though
be but in the secret thought and motions
the heart, unto which thou givest no like
or consent.

Q What is sorrow for sinne?

1 Act 2, 31
28

Cant. 5. 4.

1, Tim,

1, 34.

Luk 1, 21.

Ezra. 9, 37

A. It is *l* when a mans Conscience
touched with a lively feeling of Gods dis-
pleasure for any of tho *e* sinnes *m* in such
wise that he utterly despaires of Salvation
in regard of any thing in himselfe, acknow-
ledging that he hath deserved shame and
confusion eternally.

Q. How doth God worke this sor-
row?

A By the terrible curse of the Law.

Q. What is that?

Gal. 3
10

A. He *n* which breakes but one of the
Commadements of God, though it be but
once in all his life time, and that onely
one thought is subject to, and in danger of
eternall damnation thereby.

Q. When mens hearts are thus prepa-
red, how doth God ingraft faith in
them?

A. By working certaine inward motions
in the heart; which are the seedes of faith,
out of which it breedeth.

Q. What is the first of them?

A. When a man humbled under the
bur-

burden of his finnes, o doth acknowledge
and feele that he stands in great need of
Christ.

^o Esa. 55
^r Ioh. 17. 37
Luk 1. 53.

Q. What is the second?

A. An ^p hungry desire and a longing
to be made partaker of Christ and all his
merits.

^p Mat 5. 4.
Rev 21. 6.

Q. What is the third

A. A ^q flying to the Throne of Grace
from the sentence of the Law pricking the
conscience.

^q Heb. 4.
16

Q. How is it done?

A. By ^r praying; with sending up loud
cryes for Gods favour in Christ, in the
pardoning of sins; and with fervant perse-
verance herein, til the desire of the heart be
granted.

^r Luk. 2. 5.
18. 16.
Mat. 15.
22.
23. &c.

Q. What followeth after this?

A. God then ^f according to his mercy-
full promise, lets the poore sinner feele the
assurance of his love, wherwith he loveth
him in Christ; which assurance is a lively
faith.

A& 8. 12.
2 Cor. 12.

Q. Are there divers degrees and measures
of true faith.

A. ^r Yea.

^r Rom.

Q. What is the least measure of true faith
that any man can have?

17.
Luk. 17.

A. When a man of an humble spirit

C

by

by reason of the *littlenesse* of his faith
 doth not yet *feele* the assurance of the for-
 givenes of his sins; and yet he is perswaded
 that they are pardonable, and therefore he
 desireth that they should be pardoned and
 with his heart prayeth to God to pardon
 them.

Q How do you know that such a man
 hath faith?

A. These *x desires* and *prayers* are testi-
 monies of the Spirit; whose property
 is, to stirre up a *longing* and *lusting* after
 heavenly things, with *sighes* and *groanes*
 for Gods favour and mercy in Christ.
 Now where the Spirit of God is, there
 is Christ dwelling; and where Christ
 dwelleth there is true faith, how weak
 ever it be.

Q. What is the greatest measure of
 faith?

A When a man daily increasing in
 faith comes to be (a) *fully perswaded* of
 Gods love in Christ towards himselfe, par-
 ticularly, and of the forgiveness of his
 owne sinnes.

Q. When shall a Christians heart come
 to his full assurance?

A Not *b* at the first, but in some con-
 tinuance of time, when hee hath beene
 well

well practised in repentance, and hath had divers experiences of Gods love unto him in Christ: then after them will appeare in his heart the fulnesse of perswasion *c* Rom. 4, which is the ripenesse *c* and strength of 19. 20. 21. faith.

Q. What benefits doth a man receive by faith in Christ?

A. Hereby *d* he is justified before God and sanctified. *d* 1. Cor. 1. 30.

Q. What is this, to be justified before God?

A. *e* It comprehendeth two things: the first, to bee cleared from the guiltinesse and punishment of sinne: the second, to be accepted as perfectly righteous before God. *e* Rom. 8. 33.

Q. How is a man cleared from the guiltynesse and punishment of his sins?

A. By Christs sufferings and death upon the Crosse. *f* Col. 1. 22. 1 Pet. 1. 24.

Q. How is he accepted for righteous before God?

A. By the righteousness of Christ imputed to him. *g* 2. Cor. 5. 21.

Q. What profit comes by being thus justified?

A. Hereby, *h* and by no other meanes in the world, the beleever shall be accep- *h* Rom. 9. 7. Apoc 21. 17.

ted before Gods Iudgement seat, as *worthy* of eternall life by the merits of the same righteousness of Christ,

Q. Doe not good workes then make us *worthy* of eternall life?

A. No: for God, who is perfect righteousness it selfe, will find in the best works we doe, more matter of damnation than of salvation; and therefore *we* must rather condemne our selves for our good workes, than looke to be justified before God thereby.

Q. How may a man know that hee is justified before God?

A. He neede not ascend into Heaven to search the secret councell of God; but rather descend into his owne heart to search whether *he be sanctified* or not,

Q. What is it to be sanctified?

A. It comprehendeth two things: the first to be purged from the corruption of his owne nature: the second, to be endued with inward righteousness.

Q. How is the corruption of sinne purged?

A. By the *m* merits and *power* of Christs death, which being by faith applyed, is as a *corrosive* to abate, consume, and weaken the power of sin.

Q. How

Psal.

143, 2.

Esa. 64. 6

Iob. 9, 3,

Rom. 8, 1

Ioh. 3, 9.

m Rom, 6

4.

1. Pet. 4,

1, 2.

Q. How is a man endued with inherent righteousness. Rom 6
5. 6

A. Through the vertue of Christs resurrection : which being applyed by faith , is as a restorative to revive a man that is dead in sinne: to newnesse of life Phil 3. 1

Q. In what part of man is sanctification wrought ?

A In p every part of body and soule, p 1. Thes:
5, 23.

Q In what time is it wrought ?

A. It is q begun in this life, in which the faithfull receive only the first frutes of the Spirit, and it is not finished before the end of this life. q Rom. 8.
23.
2, Cor. 5.
5. 6.

Q What graces of the spirit doe usually shew themselves in the heart of a man sanctified ?

A. The hatred of sinne and the love of righteousness,

Q What proceedes of them?

A Repentance which is a setled purpose in the heart, with a careful endeavour to leave all his sinnes and to live a Christian life according to all Gods commandments. r Psa. 119.
5. 13. and
40, 8. & 10
3.
Rom. 7. 11
Psa. 119.
57. 112.
t Gal. 3.
17.
Eph. 6. 11.
12.
2 Tim. 4.
7. 8.

Q. What goeth with repentance;

A: a continuall fighting and struggling against the assaults of a mans owne flesh ; against the motions of the devill,

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

A. Experience of Gods love in Christ
and so increase of peace of conscience
and joy in the holy Ghost.

Q. VVhat followeth if in any temptation he be overcome, and through infirmity fall?

A. After a while there will arise a
godly sorrow, which is, when a man is grieved for no other cause in the world but for this only, that by his sin he hath displeased God, who hath bin unto him a most mercifull and loving Father.

Q. VVhat signe is there of this sorrow?

A. The true signe of it is this; when a man can bee grieved for the disobedience to God in his evill word or deede, though hee should never be punished, and though there were neither Heaven nor Hell.

Q. VVhat followeth after this sorrow?

A. Repentance renewed afresh

Q. By what signes will this repentance appeare?

A. By seaven, 1. A care to leave the same, into which he is fallen 2. An utter con-

condemning of himselfe for it, with a craving of pardon. 3. A great anger against himselfe for his carelesnesse. 4. A fear lest he should fall into the same sinne againe. 5. A desire ever after to please God. 6. A Zeale of the same. 7. Revenge upon himselfe for his former offence.

The fifth Principle expounded.

Q VVhat outward meanes must wee use to obtaine faith and all the blessings of God which come by faith?

A. The preaching of Gods VVord and the administration of the Sacraments and Prayer.

Q VVhere is the word of God to bee found?

A. The whole VVord of God, needfull to salvation is set downe in the holy Scriptures.

Q How know you that the Scriptures are the VVord of God and not mens policies?

A: I am assured of it: first because the Holy Ghost perswadeth my conscience that it is so: secondly, I see it by experience: for the preaching of the Scriptures have the power of God in them to humble a man when they are preached

Pro. 29.

18.

Rom. 10

14.

Mat: 28.

29. 30.

1. Tim. 3.

16.

Eph. 8. 3

Heb. 4.

12.

1. cor. 14.

2. 5.

ched, and cast him down to Hell and afterward to *restore* and raise him up againe.

Q. what is the use of the word of God preached?

d Rom. 1. A. First, it *d* breedeth, and then it increaseth faith in them which are chosen to
17. salvation: but unto them that perish, it is
13 Cor. 2 by reason of their corruption, an *occasion* of
16. their further damnation.
Heb. 4. 2.

Q. How must we heare Gods word, that it may be effectuell to our salvation?

e Ia. 2. 19. A. Wee *e* must come unto it with hun-
Aet. 16 14 ger-bitten hearts, having an appetite to the
Heb. 5. 2. Word, wee must marke it with attention,
Esa 66. 2. receive it by faith, submit our selves unto
Luk. 2. 51. it with feare and trembling, even then
Psal. 119. when our faults are reprov'd: Lastly, we
11. must hide it in the corners of our hearts, that we may frame our lives and conversation by it.

Q. What is a sacrament?

f Rom 4. A. A *f* *signe* to represent, a *seale* to con-
11. firme, an *instrument* to convey Christ and
Gen. 17. all his benefits to them that doe beleve in
21. him.
Gal. 3. 1.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to receive and to remember them.

Q. Why

Q. Why do the sacraments seale unto us the mercies of God?

A. Because wee are full of unbeliefe, and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to convey the mercies of God into our hearts?

A. Because we are like *Thomas*, we will not beleefe till we feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two *g* and no more: *Baptisme* by *g* 1 Cor. 10.1, 2, 3, 5 which we have our *admission* into the true Church of God: and the *Lords supper*, by which we are nourished and preserved in the true Church after our admission.

Q. what is done in Baptisme?

A. *h* In the assembly of the Church the *b* *Act. 2.1* covenant of grace between God and the party Baptized, is solemnly confirmed and sealed. *38.* *Tit. 3.5.* *Act. 22.16* *Mat 28.19*

Q. In this Covenant, what doth God promise to the party Baptized?

A. *i* Christ, and all the blessings that came by him. *i* *Gal. 3.27* *1. Pet 3.21*

Q. To what condicion is the party Baptized bound?

A. To *k* receive Christ and to repent of his sins. *k* *Mark. 1.5. 15. 16.*

Q. What

Q. What meaneth the *sprinkling* or *dipping in the water*.

A. It seales unto us remission of sins and
 i 1. Pet. 1. sanctification, by the obedience and sprink-
 ling of the blood of Christ.

Q. How commeth it to passe that ma-
 ny after the Baptisme, for a long time
 feele not the effect and fruit of it, and
 some never?

A. The fault is not in God, who keepes
 his Covenants, but the fault is in themselves
 in that they do not keep the condition of
 the Covenant to receive Christ by faith, and
 to repent of all their sinnes.

Q. VVhen shall a man see the effect of
 his Baptisme?

A. At k what time soever hee doth re-
 k Heb. 10, ceive Christ by faith, though it bee many
 20. years after, he shall then feele the power
 i. Pet 3. 2. of God to regenerate him and to worke
 all things in him, which hee offered in
 Baptisme?

Q. How if a man never keepe the con-
 dition to which hee bound himselfe in
 Baptisme?

A. His damnation shall be the grea-
 ter, because he breaketh his vow made to
 God.

Q. VVhat is done in the Lords Supper,

A. The

A. The former Covenant solemnly ratified in Baptisme, is renewed *m* in the Lords Supper, betweene the Lord himselfe and the receiver. 1. Cor. 11. 23. 24. 25. & 12. 13.

Q. Who is the receiver?

A. Every one that hath been baptized and after this Baptisme hath truly beleeved in Christ, and repented of his finnes from his heart. 1. Cor. 11. 28. 31. Mat. 5. 23. 24. Isa. 66. 3.

Q. What meaneth the Bread and Wine, the eating of the Bread, and drinking of the wine?

A. These outward actions are a second seale, set by the Lords owne hand unto his Covenant; And they doe give every receiver to understand, that as God doth blesse the Bread and Wine, to preserve and strengthen the Body of the receiver; so Christ apprehended and received by faith, shall nourish him, and preserve both body and soule unto Eternall life. 1. Cor. 6. 16. 17.

Q. What shall a true receiver feelee in himselfe, after the receiving of the Sacrament?

A. The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sin, a greater care to live in newnesse of life. 1. Cor. 10. 16. 17. and 11. 24.

Q. What

Q. What if a man, after the receiving of the Sacraments, never finde any such thing in himselfe?

A. He may well suspect himselfe; whether he did ever repent or not: and there upon is to use means to come to sound faith and repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is Prayer?

A. A familiar speech with God in the name of Christ, *f* in which either we crave things needfull, or give thanks for things received.

Q. In asking things needfull, what is required?

A. Two things; an earnest desire and faith.

Q. What things must a Christian mans heart desire?

A. Six things especially.

Q. What are they?

A. 1. *a* That he may glorifie God. 2. That *b* God may raigne in his heart. and not sinne. 3 That *c* he may do Gods will, and not the lusts of the flesh. 4 *d* That hee way relie himselfe on Gods providence for all the meanes of this temporall life.

5. e That he may be justified, and bee at peace with God. 6. f That by the power of God hee may bee strengthened against all temptations. V. VI.

Q. What is faith?

A. A g perswasion, that those things which wee truly desire, God will grant them for Christs sake. g Amen.

The sixth Principle expounded.

Q. After that a man hath led a short life in this world what followeth then?

A Death, which is the parting a sunder of body and soule.

Q. Why doe the wicked men and unbelievers die?

A. That their bodies may goe to the earth, and their b soules may be cast into hell fire. b Luk. 16. 22, 23.

Q. Why doe the godly die seeing Christ by death hath overcome death?

A. They die for this end, that s their bodies may rest for a while in the earth, and their soules may enter into heaven immediately. Luk. 3. 43. Act. 7. 60. 1 Thesse. 4. 13.

Q. What followeth after death?

A. The day of Iugement. Heb. 2. 14. 1. Cor. 15.

Q. What signe is there to know this day from other dayes?

A. Heaven and earth shall be consumed. 2. Pet. 3. 10, 11, 12.

med with fire immediately before the coming of the Judge.

Q. Who shall be the Judge?

A. Iesus Christ the soone of God.

Q. What shall be the comming to Judgment?

A. He shall come in the clouds in great Majesty and glory. with infinite company of Angels.

Q. How shall a man be cited to Judgment?

A. At the sound of the Trumpet, the living shall be changed in the twinkling of an eye, and the dead shall rise againe. every one with his owne body: and all shall be gathered together before Christ: and after this, the good shall be severed from the bad, & these standing on the left hand of Christ, the other on the right,

Q. How will Christ try and examine every mans cause?

A. The bookes of every mans doings shall bee laid open, mens consciences shall bee made either to accuse them, or excuse them, and every man shall be tryed by the workes which he did in his life time, because they were open and manifest signes of faith or unbelief.

Q. What sentence will be given?

A. He

1. Thes.
4. 16. 17.

2. Mat. 14.
31.

1. Cor. 15.
5. 52.

1. Iob. 19.
24.

Mat. 25.
32. 33.

1. Rev. 20.
12.

Dan. 7. 10.

1. Ioh. 3. 1
& 5. 24.

A. He will give a sentence of salvation Mat. 19. 34. 41. to the Elect and godly, but he will pronounce sentence of damnation against un-
cleavers and reprobates

Q. What state shall the Godly be in after the day of judgement?

A. They shall continue for ever in the highest Heavens in the presence of God, having full fellowship with Christ Jesus, and reigning with him for ever. 1. Mat. 25. 31. Apo. 21. 3. 4.

Q. What state shall the wicked be in after the day of judgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It stands in three things especially 1. 2. Thes. 1. 6.
1. A perpetuall separation from Gods comfortable presence. 2. Fellowship with the Divill and his Angells: 3; An horrible pange and torment both of body and soule arise of the feeling of the whole wrath of God powred forth on the wicked for ever, world without end; And if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man body and soule for ever and ever. Isa. 66. 24. Apo. 11. 8.

FINIS,